

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXVI.]

MARCH, 1850.

[No. 12.]



Front view of

St. Michael's Church


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Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,.....	" "
" St. Michael's, Friday afternoon, at	IV "
" St. Stephen's Chapel on Thursday at 12, and on Wednesday Eve'g, at	VII "
" St. Philip's on Friday, at	XI "
" Grace Church, on Wednesday afternoon at 4, and on Friday, at.....	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	" "

HOLY COMMUNION.

In St. Philip's, }	On 1st Sunday in the month.
" St. Michael's, }	
" St. Paul's, }	
" St. Peter's, and }	On the 2d " "
St. Stephen's, }	
" St. John's, }	
" Hampstead, and }	On the 3d " "
Holy Communion, }	
In Grace Church, on the 4th	" "
" St. Stephen's, }	On the last Sunday.
" Calvary, }	

In one or more of these Churches, on the five great Festivals, for which "special prelates" have been provided.

THE
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Vol. XXVI.

MARCH 1850.

No. 312.

FOR THE GOSPEL MESSENGER.

THE ADDRESS OF THE BISHOP, TO THE ANNUAL CONVENTION, OF
THE DIOCESE OF SOUTH-CAROLINA, DELIVERED FEBRUARY 22, 1850.

Brethren, the Presbyters, Deacons, and Laymen of the Convention:

By the good Providence of God, the representative body of the diocese is permitted to hold its sixty-first annual meeting, and instructed by the Canon,* this statement is now presented.

I. Canonical visits (27 in number) have been made to these Churches and places:—Calvary, Charleston, 2 days; Grace, Charleston; St. James, James Island; Prince George's; Prince Frederick's; All Saints; St. James, Santee; Zion, on 2 days; Claremont; St. Marks; Clarendon, on 2 days; St. Philip's, Bradford Springs; Trinity, Edgefield; St. Luke's, Newberry; (the visit made, but no service;) Epiphany, at Laurens, on 3 days; Calvary, at Glen Springs, on 4 days; Advent, Spartanburg; Christ, Greenville; St. Paul's, Pendleton, on 2 days; Anderson Village; Trinity, Abbeville; Yorkville; Emanuel, Chester; St. Johns, Winnsborough, on 2 days; Grace, Sullivan's Island; Chapel of the Cross, Bluffton, 2 days; St. Paul's, Charleston District, and Christ Church Parish.

Informal visits, (24 in number) were made, to the Church of the Holy Communion on 3 days; Pineville on 4 days; Upper St. John's on 2 days; St. James', Goose Creek, twice; St. Stephen's, Charleston, on 6 days; Summerville on 3 days; Barnwell Village; St. John's, Hampstead, on 8 days; Tottness; Aiken on 3 days; Christ Church on 2 days; Sullivan's Island; St. Bartholomews.†

In the year 1850, Divine Providence permitting, those *parishes* and stations will be visited, which were not in 1849, namely, south of Charleston 11; and north of, and in Charleston, 16; and the Clergymen, Vestries, and others concerned, are respectfully requested to consider this information as a canonical notice‡ of my intention—the day to be specified by letter.

II. The number of the "confirmed" on 29 occasions, 4 of them in private was, viz: of Grace, Charleston, 14; Calvary, Charleston, 8; Prince George, 4; All Saints, 30; Upper St. John's, 57; Pineville, 13; St. John's, Hampstead, 4; Zion, 1; St. Mark's, 2; Claremont, 89; St. Philip's, Bradford, 1; at Col. Moore's Chapel, 16; St. Thadæus, 6; Trinity, Edgefield, 1; St. Stephen's, 25; Calvary, Glen Springs, 6; St. Paul's, Pendleton, 5; Christ Church, Greenville, 15; Trinity, Abbeville, 1; St. John's, Winnsborough, 1; Grace, Sullivan's

* The VIII of 1841.

† *Particulars* as to the visits were from time to time, published in the Gospel Messenger.

‡ Canon XXVI.

Island, 5; Walterborough, 5; Bluffton, 7; St. Paul's, Radcliffeboro', 22; St. Philip's, 16; St. Michael's, 2; St. Peter's, 8; Christ Church, 4. Total, 365.

III. No one has been received as a "Candidate for Holy Orders," since the last Convention. There are at present four Candidatee, viz: Edwin A. Wagner, Paul Gervais Jenkins, pursuing his studies at our General Theological Seminary; Augustus Moore, and J. G. Drayton.

IV. The names of those "ordained" as Deacons, are J. H. Elliott, and B. F. Taylor; and as Priests, W. B. W. Howe, E. C. Logan, and C. P. Gadsden. A Presbyter, Jedediah Huntington, M. D., has been displaced, he having renounced the Pro. Epis. Church.

V. "The changes among the Clergy" are as follows: 1849, March 6, the Rev. E. Reed has been elected Rector of Trinity Church, Edgefield, and the Canonical notice was sent to the Secretary of the Convention.

April 24.—The Rev. J. H. Elliott, Deacon, has been elected Assistant to the Rector of St. Helena's, Beaufort, and the Canonical notice disposed of according to the Canon.

Sept. 17.—The Rev. B. F. Taylor, Deacon, was transferred by me to the Diocese of New York, but not yet accepted.

The Rev. R. S. Seely is engaged for his support in the charge of a school in Chester district, and will officiate on the Lord's Day at one or more places in that district, for which I have recognized him as a Missionary.

The Rev. R. D. Shindler has resigned the Mission at Orangeburgh.

The Rev. B. Johnson has removed from Gillisonville, and been elected Rector of St. Matthew's Parish.

The Rev. M. H. Lance, in the autumn, officiated at Barnwell Court House, and during the summer, assisting the Rectors in Aiken, and in Christ Church Parish, gratuitously.

The Rev. J. W. Miles, during the summer and autumn, has officiated at St. Michael's Church, Charleston, as temporary Assistant, the Stated Assistant having been absent for the recovery of his health.

The Rev. J. Obeär is officiating at Randolph, in the Diocese of Vermont, having left the Diocese, (we trust only temporarily) there being at present no vacancy in it, which will afford adequate support for himself and family.

VI. Of "matters in general, tending to throw light on the state of the Diocese," agreeably to the Canon, I report as follows: Three examinations were held for Priest's Orders, and six for Deacon's Orders.

One Church was consecrated, viz: "Calvary," in the city of Charleston, on the fourth Sunday in Advent, of which the Rev. Paul Trapier is the Minister.

"The Church of the Holy Communion," in Cannonsburgh, has had, during the summer and autumn, faithful and useful services, gratuitously rendered by the Rector of St. Thomas, (Rev. E. Phillips) and during the winter by a candidate for Holy Orders, acting as a Lay Reader, (Mr. E. A. Wagner.)

Of the five divisions of Charleston Neck, three of them now have Churches, viz: St. Paul's, in Radcliffeboro'; St. John's, in Hampstead, and the Church of the Holy Communion, in Cannonsboro'. Many years ago, a lot of land in Wraggsborough, contiguous to Mazyckboro', was given for a Church, by the heirs of the late John Wragg, Esq.

On twelve occasions, various services were held, having more especial reference to the class of servants, (white persons being also present,) namely, in All Saints, at Mr. F. M. Weston's, and at Mr. J. H. Tucker's; in Upper St. John's, at Mr. T. Porcher's; at Mrs. T. Porcher's, Whitehall, and at Mr. S. Dubose; in Pineville at St. Stephen's Chapel; in Richland District, at Mr. W. Clarkson's, and at the plantation of the late much lamented Mr. John Clarkson; in Christ Church Parish, at Mr. John Hamlin's; in St. James', Goose-creek, at Mr. J. B. Edwards, three times; also in Charleston, on Wednesday nights, at St. Stephen's Chapel—this service being kindly supplied, when I was absent from the city, or specially engaged, at my request, by one of my brethren of the Clergy. In my address last year, it was stated that there were at least ten Chapels on plantations. It is believed that additional Chapels for the same pious and benevolent purpose have been provided during the year, though I am not specially informed, excepting Calvary Church in Charleston, which has a special regard to the class of servants *in the city*. Of the number confirmed, 222 were of this class.

The School founded by this Convention having neither funds, nor patrons, has not been revived, but it affords me pleasure to state, that the School of St. Philip's Parish, for boys, has been *revived*, and that several of the Clergy have commenced, or are desirous to commence for the young of their charge, (and for others who may apply to be pupils,) schools in which the mind and the conscience will be simultaneously regarded. They who desire their children taught, and trained as Christians, not only at home, and in the Church, but in the school room also, will of course avail themselves of such schools. Schools *connected with our Parishes* existed before the Revolution, and there is no reason they should not now.

The three Societies auxiliary to the Church, viz: "the Advancement," "the Female Missionary," and "the Relief," have engaged a portion of my time, and also the Board of Trustees for "aged and infirm Clergy." I regret to have to state that the collection recommended by the Convention on Thanksgiving day, has been made by only a few of the Churches.

It affords me great pleasure to state that there was committed to me by an unknown benefactor \$200; designated for Newberry Mission, 50; Laurens Mission, 50; Diocesan Missions, 20; Widows of destitute Ministers, 20; disabled Ministers, 20; Mariners, 15; Bible and Prayer Book Society, 10. Balance, \$15, "as you may feel disposed." This balance was applied to the education of a promising indigent youth.

For Friday, August 3, appointed by the President of the United States, to be observed as "a day of Humiliation and Prayer," in reference to the then prevailing cholera, I set forth, as required by Canon 47, an order of services, the same prepared by our late revered Bishop on the occasion of the same calamity, in September 1836.

On St. Luke's day, I addressed a pastoral letter to the Clergy and Laity, transmitting a form of thanksgiving for the averting of the cholera from our vicinity, and its removal from the country.

November 12.—By *request* of "the Domestic Committee of the Board of Missions," I addressed a circular to the Clergy, giving my "official sanction" to a collection on "Advent Sunday," or some other

Sunday in December, for Missions. It was published in the Gospel Messenger.

The *exposition* of the Church Catechism, by Bishop Ken, being regarded by me as one of unsurpassed excellence, I prepared a brief preface in recommendation of it, as I did, some years ago for the work entitled "the New Week's Preparation." Both these books, the former in 1849, and the latter in 1846, have been printed, and I earnestly commend them to the use of the members of the Diocese.

For <i>Missions</i> in South-Carolina, there was placed in my hands, by Miss Pinckney and Mrs. Izard,	\$100 00
Mrs. Simons,	50 00
The unknown benefactor before referred to,	120 00
A Member of St. Philip's,	7 50
Do. do.,	24 00
Do. of John's Island,	5 00
Anonymous,	6 00
Camden,	98 00
St. Michael's,	11 00
Charleston Missionary Lecture,	70 00
Georgetown,	31 00
Prince Frederick's,	25 00
Pineville and Upper St. John's,	72 00
All Saints,	60 00
St. Philip's, Charleston,	144 00
Stateburg,	38 00
Columbia,	65 00
Christ Church,	2 00
The amount not designated was	362 00
Of this amount, was paid for the Missions at St. Stephen's and St. John's, Charleston district,	72 00
Anderson,	60 00
Railroad ticket for three quarters of the year,	45 00
Orangeburg,	64 00
Sullivan's Island,	30 00
Barnwell Village,	21 00
Spartanburg,	50 00
St. Matthew's,	20 00

\$362 00*

The whole amount was contributed by eight individuals and eleven congregations. There are 50 on the list of Parishes and Churches. There are two Missionary Societies in the Diocese, and to them, and to the General Missionary Society, several of the congregations and individuals do contribute statedly.

Of the 29 districts in South-Carolina, there are, having each *one* officiating Minister of our Church, 9; having each *two* Ministers, 2; having each *three* Ministers, 2; having each *more* than three, 3; vacant, not having a single Minister, 13.

There are only sixteen Missionaries stationed in eleven of the districts. To supply the vacant districts by a Missionary, for two or three of the

* Since received from St. Helena Island, \$10.

congregations therein, appeared to me the *only practicable* method, and application was made for assistance to the "Society for the Advancement of Christianity in South-Carolina." But it did not meet with a favorable response. To pious and benevolent individuals, and to congregations interested in the growth of the Church, *I do therefore now earnestly appeal*. If the means are placed at my disposal, a Missionary will be sent to each of those vacant congregations which are unable to sustain a Pastor, and also to each Court House Village, or if so much cannot be done to the more prominent localities. To repeat the language of my last year's address, (as alas, the case is not altered for the better,) "may I not reasonably request that the members of this Convention will use their influence to prevent the greater portion of the contributions of the benevolent being diverted from the Missions at home, under the erroneous impression, that the claims abroad are more pressing, or in any respect entitled to a preference. Let Churches, and Ministers, and Parochial Schools, and Bibles, and Prayer-Books for distribution, be multiplied in South-Carolina, and the result would ultimately advance Missions in our sister States, and in foreign lands, far more than they can be by the present method of scattering our resources, now here, now there—planting a Mission, and before it has taken root, abandoning it. The Missionaries near us, it must be permitted me to add, are not adequately maintained, and thus they are discouraged, and compelled to give more or less of their time and attention to secular employments, or to leave the Diocese. In the hope that, under the blessing of God, the sense of the obligation of promoting Missions, might be awakened or deepened, a statement of the condition and prospects of the Missions under the direction of our branch of the Church has been prepared, and read by me at "the Monthly Missionary Lecture," commenced by my respected predecessor in 1834, who prepared the prayer adapted to the occasion which is now used, and the fact that we specially invoke the direction and blessing of God on this sacred cause, is a sufficient motive for continuing the monthly meeting, although "only two or three are gathered together." The correspondence of our Missionaries, diocesan, domestic, and foreign, has been read in an abridged form, and though it is highly interesting, the result, either in the form of increase of the number of hearers, or of the collection, has not been encouraging. But we ever have the consolation: "If the work be of God, (as we humbly trust it is,) it cannot come to nought." It is with the same view, in part at least, that is, to increase the interest in the advancement of the Church, that much of my time is given to assist in keeping up the Monthly Periodical of the Diocese, "the Gospel Messenger." The usefulness, nay, the almost necessity of such a publication, as the medium of correspondence with different localities in the Diocese—as the depository of Church papers—as an intelligencer of Gospel news—and as a defender and teacher for the Church, has been often brought to your notice, and I have now only to repeat the wish, and the hope, that it might have more contributors, readers, and subscribers!"

Communications from "the Ecclesiastical authority," (such as Pastoral letters, and forms of prayer for special occasions) are usually made through the periodical paper of each Diocese, and therefore, unless reference be made to "the Gospel Messenger," the Clergy and

Vestries, and the Laity generally, will not receive those communications. Canon 48, Section 2d, will satisfy any one of the indispensableness of some such publication.

The number of miles travelled on diocesan duties was 2,790. The number of letters received, replies to which occupied much time, was 275.

My official expenditures, (including contributions for Churches, Missions, &c.) amounted to \$900.

I pass to some suggestions of a more general nature. It has been noticed, with regret, that the teaching provided by *the Church*,* is, in some of our congregations, not given to the people, in its fulness. For example, one of the Articles of the Apostle's Creed is not repeated, neither it, nor the substitute, and it may well be questioned, whether the omission is not forbidden, inasmuch as the discretion given to the "Church," is not given to the individual Minister. In some congregations, the Fast and Festival days,† other than Sundays, not being observed, or only some of them, the prescribed instruction is of course lost to the people. "Daily Morning" and "Evening Prayer" are said in only one of the Churches, as far as I am informed—six congregations in Charleston have provided a remedy by an arrangement for "Daily Prayer" in one of them.

It is obvious that the *complete* body of the Church's teaching is placed in the reach of those of her members *only* who have the opportunity of the daily morning and evening instruction, set forth in the Book of Common Prayer, to be given from the desk and altar in the Church. The Ante-Communion is read on every Sunday, we have reason to believe, with few, if any exceptions.

It is my duty, (by no means an agreeable one) to invite your attention to a matter which is deemed by many of much importance. In "the College of S. Carolina," the common property of all the people, the members of our Church are subject to a disability, namely, *that* of not having free permission to attend the services of Trinity Church, Columbia, on the Lord's day. Appeals on this subject have been made to me, and remonstrances addressed to individuals in authority in several ways, and by publications in the Gospel Messenger.‡ The Bishop of Maine in his address, July 1849, remarked:§ "It is undoubtedly a hardship upon us, that the statutes of the College of Bowdoin (which is a *State* Institution,) permit no undergraduate to attend regularly at any other than the Congregational place of worship in the town, except on the *written* application of the parent or guardian." The Missionary at Chapel Hill, N. C.|| also complains that the students are prohibited (except the very few who are communicants,) from leaving the University Chapel (this University is also supported by the State) in the forenoon, but they can attend the evening services. The

* The distinction between the lessons of the *Church* and the lessons of the *Minister*, and the obligation of imparting the former, and the preference due to it above individual teaching, were topics in my second Charge in 1846.

† Even Christmas, Ash Wednesday, and Good Friday, are not celebrated in some Churches, we trust only a few.

‡ September number 1843, page 202, and December number, 1843, page 267, and December number 1849, page 303.

§ Journal of the Convention of Maine, 1848, page 13.

|| Journal of the Convention of North Carolina, page 21.

rule of the College of South Carolina, is far more stringent than that of the two Colleges just named; for, as we understand, it prohibits attendance on our Church services either afternoon or morning, unless there is produced, not merely as at Bowdoin, a "*written application*" but a declaration to the effect, that the parent or guardian *conscientiously* objects to the College Chapel services. It is obvious that the courtesy, for which our fellow citizens are remarkable, and various other considerations,* will prevent some parents from making the required declaration. It is gratifying to me, however, to know that there are a few who have not flinched from what they conceived to be their duty in the premises. In gratifying contrast with these novel College regulations, is that of the College of William & Mary, in Virginia, of which, the assistant Bishop of that Diocese is the President, for it enacts that "Students will be permitted to attend, at the option of their parents either of the three places of worship in the city of Williamsburg." The faculty (they remark,) themselves not all of one Church, will not seek to bias the *denominational* opinions of any student." At the Gymnasium, Pittsfield, Massachusetts, there is this regulation: "The pupils will attend with the teachers, unless written notice be sent by the parent to the Principal, specifying some other denomination."

"The P. E. Society for the Advancement of Christianity in South Carolina," instituted in 1810, is not only a Missionary and Education Society, but a Bible, Prayer Book and Tract Society. "The Episcopal Female Bible, Prayer-Book and Tract Society," was instituted in 1827. For *these* objects, important as they undoubtedly are, it may well be questioned, whether we need a third Society. But at a time like the present, to avoid *new* Tracts, to limit the circulation to such as have been in use from generation to generation, and by the members of our Communion almost universally approved; and to appropriate the greatest amount (not less than two thirds I would respectfully suggest) to the distribution of the "Book of Common Prayer," a platform, happily, on which we all may meet, are measures too obviously expedient to need an argument.

In our efforts to extend the blessings of the Church to Foreign lands, to our large country generally, and in our Diocese to the two classes of the master and the servant, we have entirely overlooked the constantly increasing number of Seamen in our large commercial city. By the ancient office in the Book of Common Prayer, entitled "Forms of Prayer to be used at Sea," the Church has impressively inculcated the obligation of considering the special wants of those whose home is on the mountain deep. In our father-land, and in several cities of our own land, much has been done and is doing for them by Ministers and members of our Communion. Has not the time arrived, when in this Diocese should be followed these good examples? The zealous and successful Pastor for Seamen in Philadelphia, is a native of our State. Many of this class it is believed are members of our Church, and they who are not, (as experience proves in other cities) would gladly avail themselves of a Chapel, which might be either floating on the river or a wharf, under the direction of one of our Clergy. Such an institution would embrace in its

* Some of them are stated in the article "Rights of Conscience" in the Gospel Messenger for Sept. 1848 page 202; also, Oct. 1849, page 215, and Dec., page 267.

charity the Seaman's family, and the mass of all colours, who on the Lord's day loiter about our wharves, and whose case is attempted to be provided for in some cities, by the very objectionable measure of street preaching.

The present occasion is used to submit the request, that each member of our Church who has not the opportunity of pastoral services, will inform me, as to his or her place of residence, and also the names of their children, in order that the endeavor may be made to supply them with the services of the Church. The means at my disposal do not admit the sending to such localities resident Pastors, and the only remedy is an itinerant Ministry whose duty shall be once or oftener in the year to officiate in the neighborhood of each individual, who is a member of our Church.

Respecting *our* Theological Seminary, the occasion is embraced to remark, that to it we are indebted for much of the Theological learning of our Clergy, of whom a large proportion, (about one-fifth of the whole) and of the officiating Clergy of this Diocese, (about one-third) were taught there. The Professors are perhaps of almost every shade of Theology tolerated in the Church. Of the students, some may have had a too great leaning in one direction (Romanism,) and others in the contrary direction, (Genevanism). To either tendency, no countenance should be given. But wherefore is the one danger so much talked of, and the other scarcely if at all noticed?

In this day of ultraism, and agitation, when sound principles are maintained without their proper limitations, and for the calm yet decided action which becomes a Christian, is substituted passion in words and deeds, it is gratifying to notice the moderation, both as to faith and practice, in our Diocese. That this result is *in part* attributable to what has well been called indifferentism, we do not deny, but we trust, it is, in degree, to be traced to a substantial agreement among us, as to doctrine and duty. It is believed there are few, who deny the doctrine of "the Apostolical succession," of "universal redemption" and of the Sacraments, as being "generally necessary to salvation," and that by no one is the teaching of the *Church* (so exact and full in the Liturgy) set aside to give more time, and claim more importance for the teaching of the Minister. In the pulpit, the discrepancies, which may exist are probably to be traced to the different estimation of the various dangers to the faith—some apprehending most Romanism and superstition, others Puritanism and fanaticism, and others Rationalism and Infidelity. The difference in the choice of measures for guarding and extending the Church may be traced to the same cause. Let us strive and pray, that we may be much more "joined together in the same mind, and the same judgment," and the same action against the common enemy, irreligion under the various forms of unbelief, and error, and conduct, and if that union may not be, that we may have, "one heart, and keep the unity of the spirit in the bond of peace." In our own, and our Mother Church in Great Britain, events remarkably analagous have, within no distant time transpired. *There*, some have seceded to the Romanists, and another, to the Baptists, and *here*, some to the former, and one to the Presbyterians. These facts are cause for sadness. But there is no reason to believe that the example in the one direction, or the other, will be followed by many, and if it should be, to a much greater extent, than is now anticipated, the

Churchman will be roused to contend yet more earnestly for "the faith once delivered to the Saints," and will be fortified in those principles, which he has adopted, not without due examination, by the recollection that truth is often in the minority, and that our Lord has said "Fear not little flock."

The developments of the year, ought to persuade the Clergy to adhere strictly to the teachings of the *Church*; and the people to remonstrate, if these teachings are set aside, or curtailed. The teaching of the pulpit, even in our own Church; and of the press, although guided by those who call themselves Churchmen, is discrepant in such a degree, if not contradictory, as to embarrass the many. Let us be thankful for, and faithful in the use of the Catechism, the Liturgy, the Articles, and the Prayer Book in general, and under the grace of God, all will be well. Is there Antinomianism in the Pulpit? At the Chancel we have the moral law. Is parity taught by the individual? Every Ember-day we pray for the "divers orders" in Christ's Church. Is the preacher leaning to Rome? There is a corrective in the moderate respect for the Virgin Mary, which our offices inculcate. Does he preach the doctrine of *particular* redemption? He has just invoked in the Litany, "God the Son, Redeemer of the world." But farther illustration is not necessary. In the Prayer Book, we have "the doctrine, and sacraments, and discipline of Christ as this Church hath received the same." Would that we could say as much of all the sermons and publications by members of our Communion?

The movement to found a "Church Home," although only in its initiatory state, must have a brief notice. A Christian sister, in a state of destitution, might hesitate to enter the public alms house, but it would be unreasonable in such a one, not to gladly avail herself of a "Church Home," where her sympathies would be gratified, and not only her temporal, but her spiritual necessities regarded. The dying parent might be pained, by the reflection that his daughter would soon be committed to the general Orphan House, but he would be consoled by the knowledge that the Church had a home for this young member of Christ, and child of God. The Church may not be able, or think she is not able to provide for *all* her poor; but, should the attempt to provide for her daughters be blessed with success, she will be encouraged to the like measure for the relief of her aged, infirm, and infant poor sons. The Church may not be able to provide *entirely* for her female poor, and therefore require them to make a return for the relief afforded, by acting, or being trained to act as nurses in families for the children, and for the sick poor generally in our growing metropolis. Such is a sketch of the design of a "Church Home;" but the zealous Committee will soon publish the plan in detail of their pious and benevolent undertaking, and it is now heartily commended to the generous consideration of the members of our Communion.

In conclusion, (inasmuch as several of the statements, and suggestions now made, concern not exclusively the members of the Convention, but quite as much congregations and individuals,) permit me respectfully to request of the Clergy, that this address or a portion of it, be read in the Church on some occasion of public worship.

Brethren, "The Lord be with you," now, and always to teach, to help, to comfort, and to bless. Amen and Amen!

[COMMUNICATED FOR THE GOSPEL MESSENGER.]

ON CHURCH ARCHITECTURE.

(Continued from page 349.)

Doors.—We will now enter the Church by its Southern porch, its only ordinary entrance according to the rules observed by ancient architects. When there was a tower, however, at the West end, or where there was a large establishment of Clergy, as in cathedrals and collegiate Churches, there was a Western door used on grand occasions for the procession to enter by and to advance through the congregation up to the high altar. In our State, I think it is necessary to have two entrances, one at the North, the other at the South; one for the white, the other for the colored portion of the worshippers: (further on will be shown the way of arranging their respective seats.) There is often only a low open gate to the porch, but the door leading thence into the Church is always massive, and often ornamented with most beautiful iron work, the hinges and locks running out into scroll work, which covers nearly all the door. Seven feet is sufficiently high for any door in a common Church, and the door itself should always be pointed. To show how well our ancestors made their woodwork, I may mention the door of Castor Church, Northamptonshire, which is 725 years old, and still retains its original look. The Instrumenta gives some capital patterns of ornamental iron-work.

Font.—In primitive Churches, there was a separate building for Baptism, called the Baptistry. Now it is always customary to have the font in the Church itself. It should be situated near the door, or at the West end of the nave. There should be a step provided for the Minister's use in kneeling, and perhaps a revival of the custom of having a desk attached for supporting the service book, might be of advantage. There should be a drain and stopper at the bottom of the font, to allow the water to run off entirely, and a cover over it, with a padlock to prevent its being dirtied, or used in an improper manner. These covers were often made of most beautiful tabernacle work, and were raised and lowered with a chain and weight. In large Churches fonts may be elevated on two, three, or more steps—their material should be always stone or marble, and they should ALWAYS BE MADE LARGE ENOUGH FOR IMMERSION. A beautiful series of ancient fonts has lately come out in London.

Seats and Benches.—The old Churches were never filled with pews, but with open seats on which the workmen of that day lavished the greatest skill and display of ornament. We will follow their example, as far as having open seats goes. The height of these should be from 2 feet 4 inches to 3 feet; the standards or ends may be either square or terminate in ornamental work, generally called poppy-heads, crops, or fynials. Behind each seat, which should be quite upright, are to be put kneelers, for the use of those occupying the seat behind: the best way of making them is a ledge about 4 inches high and 6 inches wide. The open seats should be on the floor itself, and according to Mr. Brandon, should be framed in the following manner: "The actual construction and disposition ever remained the same, and consisted

“of a continuous sill laid along the floor, into which the bench ends
“were stubbed, the seats being supported on brackets placed at inter-
“vals, with the backs either terminating level with the seats or carried
“down to the floor: the back board was placed but little higher than
“the seats, but never slanting, it was in fact simply a ledge to lay the
“book on, when not in use.”—*Brandon's Architecture*, p. 97, vol. 1.

There should be an alley up the *centre* of the nave, between the seats, of from four to six feet wide: also up the centre or along the sides of the aisles, according to their width. Where there are many of our colored brethren among the congregation, as I trust there are in all our Churches, custom demands that there should be some distinction made between their seats and ours. Galleries are *totally inadmissible* in a Gothic Church, (sad experience in the Mother country has shown how entirely they spoil even the most splendid edifices.) The body of all our Churches should therefore be made large enough to admit the whole congregation, white and black, and either the aisles should be given up to the latter, or the Western part of the Church. An alley, running North and South from the entrance for blacks to that for whites, might divide the worshippers: a small wicket might close the centre alley up the nave, and the font might be placed between the two divisions, to show that however distinct in rank, both parties are brethren through the common use of the same religious privileges.

Floors, Tiles.—Wooden floors are not, I think, to be recommended, even for wood buildings, a stone or tile floor laid immediately on the ground, or on a layer of oyster shells or lime, six inches in thickness, is the best. Should a little care be taken in draining, I can answer for the perfect dryness of such a floor in the sandy soil of the low country. Tiles, such as the mediæval builders used are the driest and the most beautiful. I have seen them 700 years old, and yet in very good condition: for a plain Church, red and black tiles are the most suitable, in one where it can be afforded, those called encaustic. Mr. Minton, Stoke-Upon-Trent, England, makes all tiles very cheaply and very well.

Pulpit.—Where there is only a chancel and nave, the pulpit should be erected at the North-east corner of the former, where there are aisles, against one of the pillars on the North side. Wood will, for many years, be the only material for pulpits in this State; like every other fitting in the Church, it should be plain or splendid, according to the rest of the edifice, 5 feet high and 3 feet square is quite large enough. Pulpits were introduced, or at least were not common before the fifteenth century, sermons being generally preached from the chancel, a plan also followed in many Churches in this country. In large Churches at least, a pulpit is indispensable.

Organ, Harmonium—The organ, if one is used, should be situated at the South-east end of the nave, or in the East end of one of the aisles, so as to be near the quire in the chancel. There is an excellent substitute for an organ, called the Harmonium, and made by Debain, 76 Rue de Bondy, Paris; it measures 4 feet in length, 2 feet in width, and in height 2 feet, 8 inches, and costs about \$140 in Paris.

Alms Boxes.—There should always be one or two boxes hung up at

the door for the reception of the alms and offerings of the congregation. The iron work on these is sometimes remarkably beautiful, and there should be some appropriate text inscribed on them.

Interior Lining.—The best way of lining a wooden Church is with ceiling boards or pannelling, a brick Church with Minton's tiles, which effectually prevent damp and cold. The wood should be oiled or varnished, or painted, not grained, since this would be an attempt to give an unreal appearance, by imitating a more valuable material.

Open Roof.—In nothing did the ancients and the moderns differ more than their treatment of roofs—the latter consider a roof as an eye-sore, hide it exteriorily by parapets, and interiorily ceil it over with lath and plaster, or wretched stuccoed imitations of stone vaulting. Very different from these were the plans of the architect of the middle ages, until debasement and bad taste crept in towards the decline of the Gothic style—he, knowing that a roof was a real constructive necessity, determined to make it as prominent as its importance demanded, and to ornament it exteriorily by giving a high pitch and a picturesque outline, and interiorily by opening it up to the ridge pole, and by giving each member of it a shape and form, which should unite utility with artistic beauty. Without prints, it would be impossible to explain the various ways of building open roofs—suffice it to say, that the early English trussed roof, which any plantation carpenter could execute, is exceeded by none in variety and intricacy of appearance. The cornice must agree with the rest of the roof, and in simple Churches, it may be entirely omitted.

Windows.—We will take care that our Church is neither bathed in that flood of light, which the moderns so much affect, or plunged in that horrid gloom, which some architects consider as belonging to the Gothic style, (emblematical of the dark ages we presume.) Each person will have sufficient light for the purpose of reading his Prayer-Book, but not so much as to distract his attention, or to dissipate the proper solemnity of his feelings. In the shape, size, and tracery of windows, are to be found the most easily ascertained, and most distinctly perceptible, difference between the various styles. It is necessary to have in a wooden Gothic Church, windows exactly similar to those which an ancient Church, built in the same style, would possess. It becomes necessary then to give a slight sketch of the alterations which took place in windows during the prevalence of early English and decorated styles, the only two which I have ventured to recommend for imitation. The windows of the early English style differ principally from their predecessors, the Normans, in having an acute instead of a rounded top. Each light formed a window of itself, (technically called a lancet,) and varied from eleven times to five times its breadth in height. The glass was placed near the outer wall, and on the inside of it, the wall was splayed or bevelled, so as to throw light on the body of the Church, so that windows only one foot wide outside, frequently extended themselves inside to the width of 3, 4, or 5 feet. The inside arch also was generally lower than that outside, so as to throw down the rays of light upon the floor. Great simplicity was observed in ornaments, which are generally confined to drip stones and to slender columns running up the sides, called jamb shafts. Soon however,

two and three lancets were put together, (the latter being the usual arrangement in the East end of chancels,) and the portions of wall dividing them being champfered down, the two or three windows became lights in one larger window. The space between the heads of the lancets and the drip stones was pierced with circles or triangles; tracery took possession of the upper portions of the window, and the geometric decorated form became complete; sometimes, however, consisting of 5, 6 and 7 lights in one window, the upper part containing tracery within an equilateral arch, being as high as the other portion, which was only divided by those remnants of the dividing walls, called monials or mullions. The tracery soon lost its geometrical form, running into and crossing each other, and forming the complete or flowing decorated. After the lapse of some time, the mullions were run up through the tracery, straight lines took the place of graceful curves, and the perpendicular style unhappily became prevalent throughout England.

To attempt to explain the various parts and proportions of these windows, would as much exceed my skill as the explanation itself would exceed the limits of this article. Suffice it to say, that early English lancets seem to be best suited to cheap, decorated to expensive Churches. For wooden Churches, the former is remarkably adapted, since even with no ornament, not even a drip stone, do the edifices built 600 years ago in England, maintain a strictly ecclesiastical and unmistakably Church appearance.

The usual and best proportion for lancets is 1 foot of breadth to every 8 of height, and from 6 to 8 feet may be considered a good height in the side walls of small Churches. The middle window in a triplet is generally about 11 to 1, and this should be the tallest window in the Church. The chancels' single lancets are narrower than elsewhere, 11 feet is full tall for a lancet in a Parish Church.

The glass should be diamond shaped in lead, and have figures on it. Such glass, with lead complete, is sold by Mr. Powell, of the Whitefriars' glass works in London, at five shillings (about \$1 12½) a square foot. Nothing is easier than to take a broken glass out of the lead or replace it with a new one. Good stained glass varies from £1 5 0 to £1 10 0 per square foot. There is also a very good dark glass which is very cheap. In our climate the windows must be made to open, and this may be done by a very simple contrivance. With the glass here recommended, there is no occasion for blinds or shutters, though the latter were common during the early English style, probably instead of and in consequence of the scarcity of glass.

Chancel Arch.—The only *architectural* division between the chancel and the nave, is made by an arch, called in the very early ages the triumphal, and in the middle ages, the chancel arch. This ought never to be omitted, and should not be made too high or too wide. In small Churches it will not diminish the width of the entrance to the chancel more than 3 or 4 feet, and may either come down to the floor, or rest upon corbels some distance above the ground. On the nave side, immediately above and around this arch, should be written the Lord's Prayer, Ten Commandments and Belief, as being nearer to, and more easily read by, the congregation than when placed at the East end of the chancel.

Screen.—A further temporary division is made by the screen or rails (cancelli.) The screen is either made of stone or wood, and was often richly carved and painted. It should be open and light, and not extend higher than the impost or place of spring of the chancel arch, nor generally speaking as high as that. In small Churches, it should be made in three divisions, the middle one of which should be of the same width as the centre nave alley, and should be fitted with folding doors, which are opened during Divine Service. The ogee arch has a beautiful effect in a screen. Where a screen is not liked, (and there are some disadvantages consequent on its use,) rails or a solid parapet, about 3 feet high, will supply its place; in these, the doors should not be omitted and be opened in time of service. These doors should be locked at ordinary times, so as to prevent the intrusion of improper persons. In a wooden Church, it will be necessary to run a beam across at the chancel arch to tie the building together; this might be made the top of the screen, or where no screen was used, as a rood beam, that is, a cross might be put upon it, which I have seen produce an excellent effect. This is also in the true spirit of the ancient artists, who never shrunk from any constructive necessity or advantage, but displayed it boldly, and ornamented it tastefully.

Chancel Roof.—The chancel roof is often of a different and more ornamented pattern than that used in the rest of the Church. It is necessarily lower, both from greater lowness of the chancel walls, and also from its greater narrowness. Over the holy table, it was customary to paint the roof a bright azure, and to sprinkle over it gilt stars. These are made of lead and easily procurable.

Pavement.—If it can be afforded, the whole chancel should be paved with encaustic tiles, arranged in regular patterns, if the funds should be low, have the choir part laid with plain tiles, and the sacrarium or more Eastern part, laid with encaustic.

Steps.—The whole chancel should be elevated according to its size on one, two, or three steps, which steps extend into the nave. Immediately beyond the stalls there should be a flight of steps, not less than two in number, and a footpace, on which stands the holy table. All these steps should be six inches high, and as wide as space will allow.

Lining.—In a wooden Church, a more expensive panelling on the chancel is proper. In a brick Church I would recommend the walls to be covered with encaustic tiles—this is the dryest, the most durable, and the cheapest lining for its beauty that can be used.

Chancel Windows.—The proportions of windows have been already given: it can only be observed here that the East window should be the most conspicuous in the Church, and the windows in the chancel should be so arranged as to throw light on and bring out the holy table.

Priest's Door.—There is, generally, a small door entering on the side of the chancel wall for the exclusive use of the clergy, and called the Priest's door. This need not exceed 2 feet 6 inches in width.

Stalls.—Immediately inside the screen, and facing North and South, are the stalls or seats for the Clergy, with desks in front for receiving the service books. From these, the Morning and Evening Prayers should be read. This custom is an authorized one in the Church of

England, as I shall show by the following quotations, "*and the chancels shall remain as in times past.*" *Rubric in English Prayer Book.*

"That is distinguished from the body of the Church, by a *frame of open work*, (wood screen,) and furnished with a row of chairs or "stools (stalls) on either side."—*Bishop Cosins' notes to Nicholls' Commentary*, p. 15.

And again he says: "The accustomed place, (for performing service,) was in the choir, (chancel,) as appears by the first words in the "first book, set forth in the second year of King Edward VI. *The Priest being in the choir, shall begin the Morning Prayer with a loud voice.* But since that time, at the instance of the parishioners, many "ordinaries, in most places, have otherwise determined and ordered "it, as here they had leave to do, and from hence it was, somewhat "after the beginning of Qu. Elizabeth's reign, that the Minister had a "desk or smaller pulpit set up for him, whereat to read Divine Service and the Lessons in the body of the Parish Church, whereas, "aforetimes, he performed all his office at his own seat in the chancel. "The word *accustomed* was added here on purpose, that it "might refer to the use of former times, and not to the later alterations that some of the ordinaries and people had made in or after the "fifth year of Edward VI. For the second Litany then compiled, hath "not this word *accustomed* put into the rubrick."—*Cosins' notes to Nichols*, p. 16.

My next quotation will show the opinion of the Bishops and Church of England Divines, who were engaged in the Savoy Conference, in opposition to the Presbyterians.

I copy this passage as well as those preceding it, from *Hierurgiæ & Anglicana*, London, 1848.

1661. *Rubric*.—Then shall the Priest or Bishop (being present,) "stand up and turning himself to the people, say thus: "

Exception by the Presbyterians.—"The Minister turning himself to "the people is most convenient throughout the whole ministration."

To this, the Bishops answered. Minister's turning. "The Minister's turning to the people is not most convenient throughout the "whole ministration. When he speaks to them as in Lessons, Absolution and Benedictions, it is convenient to turn to them. When he "speaks for them to God, it is fit that they should all turn another "way, as the ancient Church ever did; the reasons of which you may "see."—*Ang. lib. 2, de Serm. Dom. in monte*.—*Cardwell's History of the Conferences*, pp. 320–353.

To this I may add my own experience of the country Churches in England, in the great majority of which, to this day, the prayer desk, even when it is in the body of the Church, looks to the North or South. I do not, however, quote these passages, as if I supposed the American Church must follow her English sister in such matters, but to show that it being ordered in England, and there being no prohibition in America, it might with consent of the Bishop be practised in this country, where there is a most praiseworthy latitude allowed in things merely ceremonial.

Where stalls are used, as I recommend, there is of course no prayer desk, (commonly so called.)

There are excellent patterns of stalls in the Instrumenta, but when they are found too expensive, a bench will supply their place.

The singers sit under the Clergy on a low bench.

Bishop's Seat.—In some Churches there is a commendable custom of having a chair set apart for the use of the Bishop, during his periodical visitations. This should be at the East end of the stalls, and be raised on one, two or more steps. In England, a canopy always surmounts the Bishop's chair.

(*To be Continued.*)

FOR THE GOSPEL MESSENGER.

THE CHARGE OF A BISHOP.

Canon XXVII on this subject, is merely advisory. It is not an injunction, but a recommendation. Every recommendation of the Church is of course entitled to much deference. But let us suppose that the Bishop, when he delivereth his Charge, has, for his hearers, a very few of the Clergy. The Canon does not recommend him to publish it, but by request of two or three, and on the supposition that some will read it, who could not, or did not come to hear it, the Charge is printed. But it is ascertained that very few of those for whom it was prepared, have read a word of it. Now, the question which I submit to men well versed in Canonical law, is this: would a Bishop be obligated under such circumstances to comply with the recommendation of the Canon referred to? The writer has his own opinion on this point, but he desires to know if it is corroborated, or contradicted by *that* of other persons. The question is simply this: ought a Bishop to divert from his other duties the time and mental labor and solicitude necessary to prepare a Charge, when it is morally certain, that a mere fraction of the Clergy will either listen to it, or read it? Is he turning a deaf ear to the recommendation of the Canon as to a Charge, if under the supposed circumstances he omits to provide one? The words of the Canon are: "*It is deemed proper,*" that is, it *was* at that time deemed proper, but if the Church was now to express an opinion, it might withhold this indirect recommendation.

A CANONICAL INQUIRER.

NEW PUBLICATIONS.

The True Catholic for January, 1850.—"The Confessions" in the Liturgy and in the Office for the Holy Communion, are for *all* the worshippers, and made not *to* the Priest, but with him, to our "Almighty Father." Whether Confession in private, by an individual, *to* the Priest is "necessary to salvation," is inseparable from "Absolution," is admissible, is expedient—these are questions much discussed of late. What saith the "*True Catholic*?" We refer to the first article in this number; and to induce the perusal of it, as well as to enlighten those who may not have the original, we make these ex-

tracts :—"The Romish doctrine is, that without the Sacrament of Penance, received or desired, post-baptismal sin cannot be forgiven ; so that Penance is a Sacrament "generally necessary to salvation," in precisely the same sense in which our own Church holds Baptism and the Lord's Supper to be such Sacraments. To us, this seems to be a clear setting aside of the Blessed Sacrament of the Body and Blood of our Lord ; the true Sacrament for post-baptismal sin. Indeed, in the Church of Rome, no one is permitted to receive the sacred elements until his sins have, by the Sacrament of Penance, been forgiven ; and if he has committed sins in the interval between the Penance and the reception of the Lord's Supper, they are not forgiven in the Blessed Sacrament, because the pretended Sacrament is, in that system, the only means of forgiving post-baptismal sin. The Blessed Sacrament of the Body and Blood of Christ, is thus in fact degraded from its proper position ; it being clear that this Romish view of its not having the "promise of forgiveness of sins," "overthrows the nature of a Sacrament," as completely as the dogma of transubstantiation.....The Confessions of the American and English Prayer-Books are of a quite different character ; they are either public general Confessions of sin, made by all the congregation, Priest and all, at once, or they are Confessions in private of particular matters which embarrass the penitent's conscience, and present questions which he cannot settle to his own satisfaction. Such Confessions, as we have already observed in a former article, may lead to absolution, which, in England, in some cases, may be formally pronounced ; but in our Church, can, in private, only take the form of a permission to approach the Table of the Lord, and there receive that which is the true Sacrament of post-baptismal sin.....The Romish Confession differs from the Confession encouraged in some cases by the English Church, and tolerated in the American, in two particulars. It is not voluntary ; and it extends to every sin. It differs from the Confession which the American Church tolerates, in a third particular, of somewhat less importance. It looks to the administration of private absolution. This, as we have formerly taken occasion to observe, is allowed in the English Church ; but the American, recognizing, as she undoubtedly does, the power of the keys, as given in priestly ordination, still holds that that power is to be administered under the authority of the Church. She holds, too, that, in the absence of any law on the subject, the act which is most strictly called absolution, may be administered in private, and she casts no reflection on the English Church for authorizing it ; yet she seems to have very plainly intimated, that she prefers the reference of penitents, who may think proper to open their griefs to a priest, to that remission of sins which is consigned in the Lord's Supper. Confession, thus reduced to a voluntary act, and confined to those matters, which actually trouble the conscience of the penitent, and which he wishes to disclose, differs very widely from the Confession imposed by the Church of Rome on her members. Of such confession as this, we can say with Bishop Jewel : "As for private Confession, abuses, and errors set apart, we condemn it not, but leave it at liberty."—"Defence of the Apology," page 182. Ed. 1570. And again : "Abuses and errors, removed, and specially the Priest being

learned, we mislike no manner of Confession, whether it be private or public. For as we think it not unlawful to make open Confession before many, so we think it not unlawful, abuses always excepted, to make the like Confession in private, either before a few or before one alone. And as the Holy Fathers," continues the Bishop, "upon good considerations, were enforced to remove the use of open Confession, even so we say, that upon like good considerations private Confession may be taken away."—*Ibid.* p. 192. Nor have we any doubt that upon like good considerations, if they existed, the Church might *require*, Confession of her children. But we do not believe that any such good considerations exist, and we do believe that the Council of Lateran, or rather Pope Innocent III., fell into a grievous error when they did require it; although they stopped far short of the monstrous, modern, Romish doctrine of making it a condition precedent to the pardon of sin. The Church of England then wisely withdrew the requisition, and as wisely continued the permission. The American Church, for the more effectual putting away of abuses and errors, has removed every expression from her formularies which can connect in any way Confession with private absolution. She was no doubt moved thereunto, by the evils which grew out of the practice of compulsory private confession. These evils, we think, great and manifold. The first to which we shall allude, is the mode of treating a certain nameless class of sins; which the confessors in the Church of Rome are permitted to inquire after, if we may trust some of their published books of Moral Theology. The whole practice of the Confessional connected with this subject, must always be in danger of becoming, not merely mischievous, but abominable. . . . There is not one word in the Holy Scriptures which requires any such Confession as that of which we are writing, and that it was utterly unknown in the Primitive Church. Our Church does not, nor do we, object to voluntary occasional Confessions, for the purpose of getting the aid of a good and learned Priest, in making up an opinion of our state, preparatory to seeking in the Supper of our Lord, "remission of sins and all other benefits of His passion." But that to which we are now objecting, is the elevating the Priest into the condition of director of the penitent's conscience. Our proposition is, that every Christian is responsible for his own conduct, and for the conduct of his own conscience, as much as for any other part of it. He may, and must, seek for and use the best aids which he can obtain, in the performance of this duty. But he must not submit himself to the direction of any other. He must be the director of his own conscience. But the moment the idea of disclosing to the Priest, all known and remembered sin, that is, practically, all known and remembered thoughts, words and actions, for the Priest must decide which of them are sins and which are not, is introduced, that moment the Priest becomes the director of the conscience. The director, not the adviser. For an adviser, it is sufficient to know what are the points about which the penitent feels himself embarrassed, what are the questions with which he cannot deal. But when every question is to be submitted to him to be dealt with as he may judge right, he is a director, and has usurped the place and the responsibility, which belongs to the sinner himself. But the sinner

himself cannot be relieved of his responsibility; and the result is, that he is placed under the direction of another, and lulled into a false security, by the fact that he has thrown off the responsibility which he is bound to bear upon another, who cannot really assume it. Besides, he is placed in the condition of a man who is not allowed to act for himself, and therefore soon becomes incapable of acting for himself."

Twenty-third Annual Report of the Executive Committee of the General Protestant Episcopal Sunday School Union; read at a meeting of the Board of Managers, held June 27, 1849. To which is appended, a Catalogue of the Society's publications.—This is a very valuable document, and especially to all concerned in 'Sunday Schools,' and more especially will those about to form one, be benefited by the "system of instruction," (p. 35.) That any one should be opposed to this institution is one of the evil signs of "the times." What would be the condition of our Church, without the reading and the teaching books it has supplied in such abundance, and at so low a price. We extract from the report: "Established in the year of our Lord 1826, under the auspices of Bishop White and his fellow-laborers in the Apostolic Office, "with the cordial approbation of the wisest, the most pious, and the most reverend members of our Church, and a great majority of those who then constituted its highest council"—established to aid the Pastors of the Church, in the vital duty of feeding the Lambs of their folds with food convenient for them; to assist them in securing for the youth of their charge, that instruction in the doctrines and duties of the Gospel of Christ, which is indispensable to their attainment of the true Christian character, and to the unity, peace and purity of the Church of God,—it has prosecuted this important work, with many imperfections indeed, with far less of zeal and energy than ought to have been exhibited, but yet honestly and steadily. The General Protestant Episcopal Sunday School Union was instituted upon Church principles and for Church ends. Its foundation was laid upon the doctrine of the Apostles and Prophets, as it has been received, maintained, and promulgated by the Protestant Episcopal Church in these United States; as it is unfolded in the Book of Common Prayer. It looked to the training of the children of the Church in the ways of the Church; the making them by God's blessing, fruitful branches of the true vine—sound, active members of Christ's Mystical Body; well instructed Christians, well instructed Churchmen—Christians and Churchmen who could give "a reason of the hope that is in them," and who would not be easily carried away with the blasts of vain doctrine, or deluded by the arts of heresy and schism. . . . That the course of this institution has been in all respects faultless; that its Committee have never, in the least, failed in energy, in vigilance, in discretion, is not pretended. To err is human. Perfection is not of this earth. The Church of God herself is not immaculate. To claim for ourselves, then, entire exemption from faults, would be presumption the most arrogant and absurd. But what we do claim for our institution, is this: an honest and faithful endeavor to adhere to its original design, and to be guided by the principles upon which it was based. What we do assert is, that the teaching of our books—fairly judged—

has been, in all important particulars, the teaching of the Church as set forth in her Liturgy, Offices, Articles and Homilies, unincumbered by personal and party views of any sort. If the contrary can be shown; if the volume or the page can be pointed out which speaks another language than that of the Standards of our Church; which inculcates or favors principles and views which are at variance with those standards; which teaches or recommends as true, unsound tenets or private opinions or fancies not known to the Church, then, that volume or that page shall be blotted out of existence."

Messrs. Stanford & Swords have sent us three of their recent publications:—

The Whole Duty of Man, laid down in a plain and familiar way, for the use of all. With Private Devotions for several occasions. From the latest English edition. 1850.—This is a seasonable re-publication of an old and valuable work—a work so popular in its day, that, as is stated by its modern editor, the Rev. William B. Hawkins, of Exeter College, Oxford, "Few books have obtained a more general circulation, or have passed through more editions, . . . and perhaps it may be safely said, few have possessed such well founded claims on the esteem and approbation of the public." Our readers will not need our recommendation of it, when we quote the testimony of the saintly HAMMOND in its praise:—"I very willingly read over all the sheets, both of the DISCOURSE and the DEVOTIONS annexed, and find great cause to bless God for both, not discerning what is wanting in any part of either, to render it, with God's blessing, most sufficient and proper to the great end designed, *the spiritual supplies and advantages of all those that shall be exercised therein.*" The editor's preface is an interesting attempt to ascertain the authorship of the work; but we are still of Southey's opinion, that the author "concealed his name, and no inquiries have ever yet been able to ascertain it."

We commend the work to our readers as excellent Sunday evening reading for families.

The Devotions of Bishop Andrewes, translated from the Greek, and arranged anew. 1850.—It is sufficient to say that these were the private devotions of that godly man, Lancelot Andrewes, Bishop of Winchester; of whom it was said by his contemporaries, that he was "a man, as if he had been made up of learning and virtue. Both of them so eminent in him, as it is hard to judge which had precedence and greater interest. His virtue, which we must still judge the more worthy in any man, was comparable to that which was wont to be found in the primitive Bishops of the Church. And had he lived among those ancient Fathers, his virtue would have shined even amongst those virtuous men." The translation here published was made from that single manuscript which he left, and which, we are told, "was found worn away by his fingers, and blotted with his tears." Need we speak in praise of such a collection of prayers?

History of the African Mission of the Pro. Epis. Church in the U. States, with Memoirs, &c. &c. By Mrs. E. F. Hening. 1850.—This is

an interesting account of one of our most important Foreign Missions, and as far as a rapid glance over its pages will permit us to judge, remarkably free from "cant" of all kinds. It will be particularly welcome to the readers of the "Spirit of Missions," as rendering the reports of our Missionaries therein published, more intelligible, and therefore more interesting. May God bless the efforts of this pious lady.

SELECTIONS.

WERE THE FIRST REFORMERS OF "THE CHURCH IN ENGLAND CALVINISTS?" That question answered by "*The Theologian and Ecclesiastic.*"

"To quote the decision of Professor Blunt, "I do not discover, in the writings of the early Fathers the doctrines of *election* in any Calvinistic sense. The elect, or at least the προεγνωσμενοι or foreknown (which is the word they use) are according to them Christians generally—a body whom God, of His own mere pleasure, certainly has chosen out of the world, to be the receptacle of His Gospel—the regenerate by Baptism. For it does not appear from them, that either the elect or the regenerate were absolutely saved, but they were simply placed in a state of salvation, which they were at liberty either to relinquish or retain." If then the Reformers profess to be guided by the judgment of the early Fathers, how could they, as honest men, teach that which the early Fathers never dream of—"that spiritual regeneration in Baptism could only result in the case of those who had been from all eternity elected to everlasting life by the free and sovereign grace of God?" This, we take it, is the real and an incontrovertible answer to the argument of Mr. Goode, adopted unhappily by the Archbishop, when he wishes to fix a Calvinistic gloss to the formularies of our Church, and the writings of the Reformers. They professed to follow the teaching of the early Church, with whose teaching the heresies of Calvin are notoriously at variance; S. Augustine being the first Father whom Calvin ventures to claim. While, however, we deny that the private opinions of the Reformers *per se*, ore the sole interpretations of the Prayer Book, we mean not to attribute to them the "scandalous dishonesty" of holding private opinions opposed to the Prayer Book; they submitted their own judgment to that of the Catholic Church, and, therefore, their own judgment and the teachings of the Church were identical. This obvious fact is confirmed by their private writings: in adducing which, we would premise that we must not place them in the same category with our liturgical formularies, which are the voice of the whole Church of England, and not simply of particular members of it; and whose doctrines were as binding upon the compilers themselves, as upon any other member of the Church. So that, should their private writings, written at different periods, and under varying circumstances, be found contradictory to the public formularies, the private opinions must yield to the doctrines of the public formularies, and not *vice versa*, as Mr. Goode would persuade us. We think it is only fair to make the ad-

mission, though we shall now proceed to show, that their private opinions confirm our rejection of the Calvinian novelties from the Prayer Book.

And first, let us hear Cranmer: In "a Necessary Doctrine and Erudition—for any Christian man," "that ancient monument of the Reformation," as Dr. Nicholl designates it, (and in which we admit with Mr. Goode, that there are points connected with the Romish controversy, concerning which the writer afterwards expressed a different opinion) Cranmer maintains not in opposing Rome, for she never erred on that vital truth, but in opposition to Geneva:—"God is naturally good, and *calleth all men to be saved*, and careth for them, and provideth all things by which they may be saved, except by their own malice, they be evil, and so by righteous judgment of God perish and be lost. For truly men be to themselves the authors of sin and damnation." And again, in the same work on the article of justification. "It is no doubt that although we be once justified, yet we may fall therefrom by our own free will and consenting unto sin, and following the desires thereof. And although we be illuminated, and have tasted the heavenly gift, and be made partakers of the Holy Ghost, yet may we fall and displease God."

Hear, too, Latimer:—"Christ would have all the world to come to Him: the promises of our Saviour Christ are general—they pertain to the whole world and all mankind; wherefore, then, should any man despair? Christ shed as much blood for Judas as for Peter. Peter believed it, and therefore he was saved; Judas would not believe, and therefore he was condemned;—the fault being in him only, and in nobody else."

Even Hooper says, in the preface to "the Declaration of the Ten Commandments:—"That as the sins of Adam, without privilege or exemption, extended and appertained unto all and every of Adam's posterity, so did the promise of grace generally appertain as well to *every and singular of Adam's posterity as to Adam.*"

Our limits forbid us to adduce other passages to the same effect; and sufficient testimony, we believe, has been brought to show the simple impossibility of persons honestly holding these views, to hold at the same time Calvin's Theory of Election and Final Perseverance. That they are utterly irreconcilable, has been proved by all our divines of acknowledged eminence, who have fairly investigated the subject. As Bishop Bull observes:—"A Calvini tum disciplina, tum doctrina qua prorsus alienos fuisse primos Reformationis nostræ authores, satis constat;" Heylin, in his "History of the Quinquarticular Controversy;" Bishop Beveridge, in his "Treatise on the Thirty-nine Articles;" Dr. Nicholl, in his "Defence of the Prayer Book;" Bishop Tomline, in his "Refutation of Calvinism;" Dr. Hey, in his "Norrisian Lectures;" Bishop Mant, in his "Bampton Lectures;" Archbishop Laurence, in his "Attempt to illustrate those Articles of the Church of England, which Calvinists improperly consider as Calvinistical," and more fully and formally in his "Authentic Documents relative to the Predestinarian Controversy;" Mr. Jeukyns, in the preface to his edition of "the Remains of Cranmer;" Dr. Cardwell, in the introduction to the Liturgies of Edward VI., compared, all arrive

at the same conclusion—viz: That the compilers of our Prayer Book were untainted by the heresies of Calvin; whilst Calvin himself wrote two letters in denunciation of the very book which is now said to be founded on his peculiar doctrines!—*True Catholic.*

POETRY.

DAILY PRAYER.

BY MRS. J. C. NEAL.

Where men in daily pathways meet,
To seek for Mammon's gifts,
An ancient Church with tapering spire,
The holy Cross uplifts.
And when the morning's brightest sun,
The Eastern world illumines,
There, the soft chimes of holy bells
Echo above the tombs.

And daily, when the setting sun,
Goes down into the West,
Softly those holy bells peal forth,
A summons glad and blest.
Then, many a sad sinner's heart,
Bow'd 'neath a cloud of care,
Rises at sound of those soft bells,
And seeks the house of prayer.

Many a heavy heart, oppressed
By its own secret grief,
Turns daily to that holy place,
And finds in prayer, relief.
There, too, are hearts, that late have known,
Fresh reason to rejoice,
Who in that hour thanksgiving pour,
Led by their Pastor's voice.

A lov'd one toss'd upon the deep,
A darling on the bier,
Gladly the Church doth shed o'er all,
The sympathizing tear
There is a gentleness and love,
In this the Church's care;
Who, daily through our common wants,
Would win us home by prayer.

And when, through all the silent aisles,
Is heard the voice of love,
Asking on "all estates of men,"
God's blessing from above;
Who, that at twilight hour has heard,
This earnest humble prayer,
And has not felt God's blessing fall,
On all around him there?

And 'tis no trifling joy to know,
In sickness, or distress,
That daily prayers go up to God,
For all who Christ confess.
Yes, stricken heart, thy "Mother Church"
Most fondly cares for thee,
And daily seeks in common prayer,
That God, thy God may be.

And who, that has not known, may tell
 The blessedness and joy,
 When Pastor's voice proclaims from God,
 Peace, peace without alloy?
 Then when our feet again must tread
 Life's daily path of cares,
 How shall our hearts find strength renewed,
 By these our daily prayers.

The sacred power of Daily Prayer,
 No human heart can tell,
 When offered in the house of God,
 Where Sabbath blessings dwell.
 Nor of the holy calm that seems,
 Through all God's temple shed.
 Stealing most softly on the hearts
 That thitherward are led.

Oh! that all Pastors of God's flock,
 But knew the blessings given,
 To those who seek in Daily Prayer,
 The daily gifts of heaven.
 Thy fervent prayers, oh, ancient Church,
 How are thy children blest!
 Whilst ever thus thine open arms,
 Invite us to our rest. [Banner of the Cross.]

From the Missionary.

MALLEUS DOMINI.

"Is not My Word, saith the Lord, like a hammer, that breaketh the rock in pieces?"
Jeremiah xxiii, 29.

Sledge of the Lord, beneath whose stroke,
 The rocks are rent, the heart is broke,
 I hear thy pond'rous echoes ring,
 And fall, a crushed and crumbled thing.

Meekly, these mercies I implore,
 Through Him, Whose Cross our sorrows bore:
 On earth, Thy new-creating grace;
 In heaven, the very lowest place.

Oh, might I be a living stone,
 Set in the pavement of Thy throne:
 For sinner saved, what place so meet,
 As at the Saviour's bleeding feet! G. W. D.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for February, was by the Rector of Grace Church, Charleston, (Rev W.W. Spear) being an interesting and instructive discourse, by the late Bishop of Madras, on the condition of the unbelieving world (Pagans and Mahometans) and the means under God for their conversion. Amount collected, \$10 25.

Pro. Epis. Society for the Advancement of Christianity in South-Carolina.—The 40th Anniversary was celebrated on Tuesday, 19th February, (the day before the Annual Convention.) "Morning

Prayer" was said in St. Michael's Church by the Rev. Mr. Howe, and the sermon by the Rev. W. W. Spear. The Bishop pronounced the Benediction.

The meeting was in the Library room—the report was read and will be published, also the new Constitution which was then adopted. The same officers were re-elected.

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Convention of the Diocese of South-Carolina.—It met on the 20th of February. The attendance, both of Clergy and Laity, was unusually large. "Morning Prayer," with the Litany, was said by the Rev. E. T. Walker, and the Ante-Communion by the Rev. M. A. Curtis, of Society Hill, formerly of the Diocese of North Carolina. This Diocese has received within two or three years, several valuable accessions to its Ministry, from its Northern neighbor. While we grieve for the depression of the Church in North Carolina, caused by emigration to the South-west, we are pleased that some of her able and pious Clergy have found occupation within our borders.

After the sermon, the Bishop proceeded to administer the Holy Communion, in which he was assisted by the Rev. Dr. Hanckel, and the Rev. Messrs. Keith and Barnwell. A respectable number of the devout Laity remained to participate in the Eucharist.

On the organization of the house, no controversy arose as to the seats of either Clergy or Laity. The Rev. C. Wallace was, *viva voce* unanimously re-elected Secretary. The Secretary re-appointed the Rev. P. T. Keith, as his assistant.

Two new Congregations, "the Church of the Holy Apostles," Barnwell C. H., and "Calvary Church," Glen's Springs, were admitted into union with the Convention.

When the election of Delegates to the General Convention came on, the Rev. T. J. Young declined being a candidate for re-election, on the ground of feeble health. Before the ballots were counted, the Convention adjourned to Thursday morning.

On Thursday, Prayers were read by the Rev. J. H. Smith, of Grahamville, and a Charge to the Clergy by the Bishop, entitled "*The Times, theologically considered*," was commenced, and in part delivered. It was finished the next day.

After the Convention had been called to order, the Tellers reported that the former Delegates had been re-elected, with the exception of the Rev. Mr. Young, who had declined. That for the vacancy, the Rev. C. C. Pinckney, jr. had been chosen in the Clerical Order, but that there was no choice by the Laity. A second ballot resulted in the election of the Rev. Mr. Pinckney, by both Orders.

The former Standing Committee was re-elected.

No other business of any importance, beyond some matters of routine, was transacted, and the Convention broke up in great harmony on Friday, after a session of two days and a half.

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Missions of the Church.—Domestic.—Illinois.—Chester.—The Missionary writes: "If there ever was a time which showed the value of your good works in the domestic field, more than any other time, it was during the visitation of cholera. Day and night was your Mis-

sionary called on to administer consolation to the sick and dying, and always went cheerfully to duty while able to do so."

Grand Detour.—"It is myself, I have to say, with deep humiliation, that has been careless and remiss in impressing, as it should have been, the deep and sacred spirit of our Liturgy on the minds of my hearers. Who, when his flock fall into temptations, can tell how far he himself is excusable for not having spoken with sufficient earnestness and constancy against the worldly spirit that everywhere reigns; the fashionable amusements and follies, at once so enticing and deadening to the conscience?"

Michigan. Brighton.—"I have for the most part had as numerous and attentive congregations as usual. But alas! for the spiritual interest of our Zion, which appears to me more than ever discouraging, so great is the apathy of the Christian community, and so few are they that are asking what they must do to be saved, or inquiring the way to Zion. We hope for better times, and shall for the ensuing months put forth our best exertions to revive the hearts of the contrite ones, and to bring sinners to repentance."

Niles.—"The quiet, slow, but gradual progress of this parish, leaves little room for remark at a semi-annual report. Temporal peace has indeed prevailed, and the effort of your Missionary has been to lead the flock to secure their peace with the great Shepherd and Bishop of their souls. The love of Christ has been presented, according to the ability of his humble servant; yet few have been heard to say "*the love of Christ constraineth me.*"

Pontiac.—"Several members of our Church, living at too great a distance from Pontiac to permit them to attend, have here been met with; and it has been encouraging to your Missionary to listen to the expressions of satisfaction which they have uttered on the subject of these services."

"The Committee state, "it is with feelings of gratification and thankfulness, that we express and record our acknowledgments for the contributions made to our Domestic Missions, during the late Advent season. So many Churches made the desired collection, and with such liberality, that very material relief has been given to the Missionaries for the present, and good and substantial reason for hope of better times for the future. The Committee have received, since the first Sunday in Advent, nearly ten thousand dollars from about three hundred parishes, and have been enabled to fulfil all their pledges up to the date of April last, and to pay up nearly the whole amount of what was due for October. The one thousand dollars promised by a lady, on the condition that the sum of ten thousand dollars should be received by a certain date, has been secured, and distributed in compliance with her instructions. We thank the Rectors of the Churches for bringing the subject before their congregations, and presenting to them the opportunity of contributing, and for their earnest and effectual appeal;—we thank the congregations for their sympathizing response and serviceable relief. . . . If the Board of Missions of the Missionary stations in Indiana, owe a debt of gratitude to any one man, it is to bishop Kemper; and it is a debt each individual, here and there, stands ready and happy to acknowledge. He retires from

that scene of his Missionary labors, with the high consciousness of having long willingly rendered severe, self-sacrificing and disinterested services, unrequited, except by honor and affection—followed by the reverence and respect, the love and the best wishes and prayers of all. Blessings go with him on his way—blessings on his person and his work, and may his successor largely share like favors.

Foreign.—China. Shanghai.—"He is gone—the fourth of those who have been connected with us as teachers—and who have been, by force of the circumstances in which they were placed, made of necessity somewhat intimately acquainted with the truths of the Gospel; and yet concerning none of them have we any good ground for hoping that they had faith, even as a grain of mustard seed. I inquired anxiously to-day whether, during his sickness, my poor old instructor had said anything concerning Jesus, the Saviour. His son told me that he could not speak, because of his throat being the part chiefly attacked; but that before the illness came on, he had spoken of the doctrine of Jesus as being good, and had exhorted others to believe on Him..... The little day school at the South Gate has increased in numbers; the teacher brings his scholars to the afternoon service, and *Chai* has been authorized by the Bishop to visit the school every morning open it with prayer, and instruct the children in the Catechism..... After much trouble, many fruitless negotiations, unnumbered walks of exploration through the lanes and alleys of the city, and much more delay than was at all anticipated—at last a lot of ground suitable for the erection of our new Church has been found, treated for, and to day actually purchased—though, after so many disappointments, I can scarcely believe it for joy and thankfulness..... Applicants for religious instruction are becoming numerous; attention to them occupies a good deal of my time and thoughts. The case of the Romish youth I have already detailed. Another is now before me, which has a good deal in it that is painfully interesting. A man of very unprepossessing appearance, but uncommon intelligence, comes to me professing to be convinced of his having been very wicked—a smoker of opium, and an otherwise abandoned character—but he desires earnestly to repent and reform, and begs me to instruct him, and to give him some little employment—just enough to earn his rice, and keep him from desperation..... To-day I received a contribution of seventy dollars from an English gentleman here, for the purpose of supporting the free day-school for a twelvemonth. I calculate that this sum will cover all expenses..... One man, advanced in years, and who had been engaged in teaching the Chinese language to Missionaries—came and paid his respects just before my afternoon service. "The years are passing away," I said to him, "when do you intend to become a Christian?" He said he "would wait until the majority had become believers."

Mr. Spalding has, at his own expense, fitted up his temporary chapel with desk, font and table, and hung up the Creed, Lord's Prayer, and Ten Commandments, in a suitable manner. The curiosity of the people was much excited to know "what these things meant?" and I am sure that I never had a more attentive audience than that which crowded close round the rail of the little chancel while I explained the use and meaning of each separate thing. The ladies of our Mission visi

ted their lady friends, the Wong family, and were by them escorted to some of *their* friends and relatives, of the name of Tsu. This last mentioned is considered the first family here for rank, &c.; others of more recent origin surpass them in wealth; but there is a good deal of aristocratic feeling, and pride of ancestry, arising from the fact of former members of the family having been distinguished for talent and station in the Imperial service. I have little doubt that judicious efforts, on the part of the Christian ladies here, might very soon give them a sufficiently free access to the penetration of the female apartments of influential Chinese families. A Sabbath more fully occupied than usual, and, by the same token, one of more than usual enjoyment, seeing my health is such as enabled me to meet my duties without painful exhaustion. In the morning, at nine, I took the service in the school chapel, and then went up to the village that lies about half a mile from us, and where we have hired a room for preaching. At Trinity Church, attended the Morning Service and Communion. In the afternoon, visited the school outside the South gate, on my way to Mr. Spalding's. After the usual service there, returned home to dinner. Made another visit, gave another discourse at the village, and returned again to enjoy our customary quiet little Sunday evening service in the Bishop's parlor. This is the first time I have come in personal contact with a Mandarin, or had the opportunity of observing the Chinese methods of administering law. They rule by terror, with a rod which is not only of iron, but of iron red hot, so that he who does but touch it is scorched, and shuns it, as among us, "burnt children fear the fire." Full, full of iniquity and cruelty are these dark places of the earth! the scholar mentioned above was baptized this afternoon by the Bishop, in the school chapel, by the name of *Kway Loong*. He is a boy of some force and peculiarity of character, rising considerably above the dead level of sameness which marks so many of those about us. The Bishop has expressed himself as being better satisfied with his experience, as exhibiting marks of the Spirit's teaching, than with that of any other Chinese he has met with, whose acquaintance with the Gospel was of the same date. Much solemnity prevailed among our teachers and the servants; they, evidently, are beginning to feel that there is more in this new religion than they had heretofore been at all aware of. A teacher, Miss Jones, writes:—"This communication relates to the scholar you have supported in the Episcopal Mission School in this place for more than three years, without hearing particularly each year that your money was well expended. Perhaps it was contributed by practising some self-denial, but I hope you gave it cheerfully, in faith; and I consider it a privilege to inform you of the result, to tell you how quickly you have reaped your reward, an imperishable reward, laid up for you in Heaven—if the givers shall be so blessed as we humbly hope the recipient of the gift is now. Did you not give your money, and with it your prayers, to prepare a child for heaven? Well, thanks to our Heavenly Father, who put it into your hearts to do it, and blessed your offering to its use. Day before yesterday your dear beneficiary died—died in full assurance of having had his soul washed and cleansed in the precious blood of Jesus. This is your reward, and the wide

world cannot afford you half so great an one. Oh, 'tis not a vain thing to be the instrument in God's Hand, of saving one precious, never-dying soul."

Africa.—"The schools will be, as the villages now are, under the constant weekly supervision of the Missionaries, and under their care become nuclei of Christian congregations. . . . At Cavalla, "through the good hand of my God upon me, I have spoken publicly for Him at least three thousand times, at and around this station: nor in vain, for the people, once so hostile, have become, one and all, as far as I can discover, perfectly friendly. Some who, eight years since, would even have taken my life, now give me their children to instruct. The clouds and thunder of war have been succeeded by the calm of peace; our boarding-schools, always full, now number sixty-three pupils; our congregations, on the Lord's Day, have averaged two hundred persons, often rising to three and four hundred, so that our little thatched Chapel, costing about fifty dollars, is now too strait for us, and we are compelled to add to it about fifteen feet—this being all the additional space that can be obtained in its present situation. And what is of more consequence to my present purpose is, that I have on my list of communicants, at this one Station, thirty-eight members, and located in a village ten Christian families, and which latter are to receive constant accessions—the fruits of our boarding-schools. These families, with the members of our schools and family, make a regular congregation of from *eighty* to *ninety*, though not a heathen should be present. The work of preparation has, however, gone yet farther. In most of the families of the Christian village, the sweet incense of family prayer and praise ascend to God, while in the evening schools, which are taught by the heads of these households, and their conversation, they let their light shine around them. We are now prepared for a much wider "Epiphania." . . . We have a young native man who is prepared, whenever he shall be authorized to do so, to go forth as an evangelist to the twelve tribes dwelling along the banks of the Cavalla river and their vicinity. . . . We are too much engaged with pastoral and clerical duties to permit us to do justice to the teaching department. We are gladly doing all we can. These persons whom I have just mentioned as studying with us, are now, or soon will be, very well qualified to open day schools at several interesting points near us; and we hope an appropriation will be made to sustain such an undertaking."

The amount reported is, for Domestic Missions \$8,286; from South Carolina, \$651. For Foreign, \$2,237; from South Carolina, \$52.

Wesley's Opinion on Schools.—Their children are now old enough to go to school. But to what school is it advisable to send them? Let it be remembered that I do not speak to the wild, giddy, thoughtless world, but to those that fear God. I ask then for what end do you send your children to school? Why, that they may be fit to live in the world! In which world do you mean? This, or the next? Perhaps you thought of this world only, and had forgot that there is a world to come: yea, and one that will last forever! Pray take this into your account, and send them to such masters as will keep it

always before their eye. At all events, then, send your boys, if you have any concern for your souls,—not to any of the large public schools;* (for they are nurseries for all manner of wretchedness,) but a private school kept by some pious man, who endeavors to instruct a small number of children in *religion and learning* together.—*Wesley's Sermon*, 99, p. 305.

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The Remains of Bishop Seabury.—The solemn office of committing the remains of Bishop Seabury to their final resting-place beneath the chancel of the Church of St. James the Great, at New London, was performed on Wednesday the 12th ult. A coffin had been prepared to receive them, to which they were immediately transferred as they were taken from the grave. The venerable relics consisted of the entire skeleton of the departed Prelate, from which every other portion of the body had disappeared. The bones were in a good state of preservation; the head was uncommonly large, and not without some distinguishing characteristics, resembling those of the portraits. The sight of such a sacred memorial deeply affected the little circle of spectators who beheld in silence, and with heads instinctively uncovered. The bones thrown up from the humblest grave appeal to the heart of a passing spectator, and affect him with solemn emotions: but here was no ordinary occasion. A company of brethren in the Priesthood were standing together over the dust of him to whom they felt in common the obligations of children, and the deeper reverence of spiritual sons for a patriarch of the Church, and a sore-tried confessor of the truth of God. The coffin in which the Bishop was buried had almost entirely decayed, so that no trace of it could be found, save now and then a particle, containing a nail, and one large fragment, set with brass nails, and bearing the inscription. This fragment was of the shape of a heart, and almost as perfectly so, as if it had been cut into that form on purpose. The nails enclosing the inscription had been set in that way, ornamentally, and had arrested the decay of the wood; but the symbolism seemed so striking, that one of the beholders remarked, on the spot, that it was like finding the heart of Cranmer in the ashes of his martyrdom.

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The Bishop of Victoria, Hong Kong.—On Monday the Bishop of Victoria and his wife, with a party of seven Clergy and Candidates for Holy Orders, embarked at Portsmouth in the Sir George Pollock, Captain Withers, for the distant field of their evangelical labors in China. They were accompanied on board by a party of Clergy and other friends, who paid them this farewell token of respect and interest in their Mission. The China Mission of the Church of England, which at present numbers two Missionaries at each of the Northern cities of Shanghai and Ningpo, (exclusively of Chaplains,) will be now strengthened on the Bishop's arrival by the addition of fifty-five tutors in the proposed Missionary College at Hong Kong. The spiritual wants of our merchant seamen in China have also not been overlooked. Mr. James Holderness accompanies the Bishop, with a spe-

* This was before Common Schools.

cial view to the religious instruction of European sailors visiting Hong Kong and Whampoa. An interesting member of the party is an intelligent Chinese convert, under course of preparation for the Christian ministry, and a probation for Holy Orders, with a view to future usefulness amongst his fellow-countrymen at Hong Kong. The Bishop's engagements in visiting the various friends and supporters of the Mission since the period of his consecration have not been without success. In addition to £3,000, given anonymously by a "brother and sister," some months ago, and £2,000 granted in July and October, by the Society for Promoting Christian Knowledge, (both which sums are for building the college,) the Bishop has himself collected nearly £3,000 towards the various objects of his Mission. From the Bishop's various public addresses, it appears that next to the important duties of ministering to the spiritual wants of British subjects at Hong Kong, and occasional visitations to the five consular ports, his attention will be directed to training a body of Chinese youths, to become Missionaries in their own country. For this purpose he has succeeded in obtaining the services of two able tutors, who will carry on the work of tuition under his superintendence, as *ex-officio* warden of the college.

The Cross in New-England.—Going to a Unitarian Church in Portland, he was naturally surprised to see a "gilt cross placed over the altar," as he remembered that our Protestant ancestors held this sign in great detestation. Oostinately persisting in their view of it as a symbol only of Popery and not of the affecting event to which it owes its whole significance, and which is so intimately connected with the doctrines of the Atonement and imputed righteousness, that it would seem the cross ought to be held in as great favor by Calvinists as by Papists. But the casual association, as often happens, has nearly destroyed the natural and legitimate one, and the crucifix is regarded by more than half the Protestant world with as much horror as the Fetish of the African savage. But reason is at last beginning to dispel this silly and inconsistent prejudice; and if Sir Charles Lyell had gone a little farther into Maine, he might have found the once hated symbol frequently introduced among the rich decorations of the richly finished chapel of an orthodox college.—*North Amer. Review.*

Severely True.—Extract from a letter,—“I was extremely sorry to perceive that the Americans exceed us as a novel-reading people. At every public place, the termini of the Railroad, landing-places of the steamboat, and often on board as well, numbers of lads are found vending this trash. The people in general, the ladies especially, are continually seen amusing or exciting themselves, by revelling in this world of fancy, often extremely vulgar and foolish. To give an instance: On one of my journeys by Railroad, there sat before me a family, consisting of a husband, wife, and child, perhaps two years old. This mother and wife, a very genteel and ladylike person, got hold of one of these novels, and scarcely lifted her eyes from her book the whole of the distance they travelled, which occupied the greater part of the day. The husband, in the mean time, had the entire care of the little boy. It cried, and he patted it into good humor: it slept

on his lap, and he fanned it; it required food, he ransacked the reticule to find cakes and sweetmeats, and, in fact, was a perfect nurse. All this time the mother was completely absorbed to her tale, and took not the least notice of her husband or boy; and, in fact, seemed unconscious that they were present, or that she had any duties to perform towards one or the other. This pernicious habit is eating into the American mind, and will produce sad and deleterious effects on a great scale.

ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of February 1850.

From Christ Church, general,	- - - - -	\$ 8 00
" Church on Edisto Island, Missions in Georgia,	- - - - -	50 00
" St. John's Church, Tallahassee, general,	- - - - -	22 00
" Prince George, Winyaw	" - - - - -	5 00
" Prince Frederick's, Pee Dee	" - - - - -	25 00
" St. John's, Berkley	" - - - - -	75 00
" Dr. L. M. Desaussure of Sheldon Church, Prince William's Parish,	- - - - -	12 50
" A Gentleman of Sumter, Domestic, general,	- - - - -	20 00
" St. Paul's, Charleston. \$49 18—Indians. \$1 25,	- - - - -	50 43
" Monthly Missionary Lecture for Greenville, Ten.	- - - - -	1 25
" Do. " for Jubilee,	- - - - -	3 00
" Do. " for general,	- - - - -	1 75
" Trinity Church, Columbia, for general,	- - - - -	20 00
		<hr/>
		\$294 18

J. K. SASS, *Receiving Agent, Diocese S. C.*

The undersigned acknowledges the receipt of the following sums in behalf of the Church of the Epiphany, Laurens Court-house, from the Rev Alex. Glennie, \$50.

from the Rev. P. J. Shand, \$46 50.

from St. Philip's Church, 62 00.

J. D. McCOLLOUGH.

The undersigned gratefully acknowledges the following receipts through the hands of J. K. Sass, Esq. Charleston, S. C.;—From Christ Church Parish, \$7; from St. Michael's Church, for the education of a Divinity Student, \$14.84; and from the same, \$3.16 for the Library.

1st February 1850.

JAMES LLOYD BRECK,

Nashotah Mission.

TO A CORRESPONDENT.

"VINDEK," has some good arguments and valuable information, but it is rather too controversial for the pages of the Gospel Messenger.

CALENDAR FOR MARCH.

3. Third Sunday in Lent.	26. Tuesday before Easter.
10. Fourth Sunday in Lent.	27. Wednesday before Easter.
17. Fifth Sunday in Lent.	28. Thursday before Easter.
24. Sunday before Easter.	29. Good Friday.
25. Monday before Easter, and the	30. Easter Eve.
Annunciation of the B. V. Mary.	31. EASTER DAY.

Beautiful Books for Christmas Presents.

The Combatants,
The Dark River,
The Revellers,
The Midnight Sea, and Wanderer,
Helan Morton's Trial.

The Distant Hills
The Shadow of the Cross,
The Old Man's Home,
The History of our Blessed Lord,
Alegories, elegantly bound.

With a large supply of

The above and other Books, in cheaper forms for Children. Published by the General Sunday School Union.

ALSO,

A further supply of A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH; by one of Three Hundred, and

The Catholic saved from Popery, being an account of the Reclamation of one to the American Church, who had gone to the Romish Communion; by Rev. J. A. Spooner.

Decl.
Raleigh, N. C., will be promptly answered.

For sale by A. E. MILLER.

Boarding and Day School for Young Ladies.

The Exercises of Miss MURDEN & SISTERS' Boarding and Day School will be resumed, with increased advantages, after the usual Christmas vacation, on *Wednesday*, 2nd January, 1850, at their residence, 34 Society-street.

The assistance of Mr. GUENEBault has been engaged for the French Department, and that of Mr. JOSEPH T. CALDWELL for the higher branches of English. Teachers are also provided for Music, Drawing, Dancing, &c. The pleasant and extensive premises afford every opportunity for exercise and recreation within their bounds—while the experience of many years sufficiently attests their healthy location, and the efficient band of Teachers employed will enable Miss M. & Sisters to offer to their pupils every facility for acquiring a thorough education.

January 1, 1850.

Mr. S. T. Cromwell, Professor of Music,

Respectfully informs the public that he gives instruction on the Organ. Piano Forte, Guitar, and in Singing, at his residence, No. 9 Back-street, on moderate terms. Ladies and gentlemen *qualified* to lead choirs and congregation in singing. His method of chanting, simplified, for sale at this office.

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina, Thos. G. Simons, jr, Treasurer, office No. 1, Vanderhorst wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

Receiving Agents for this Diocese.

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. All monies sent by mail must be directed to him at the Bank of Charleston, where he is always to be found during business hours.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College*.

Dr. I M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.


Receipts for the Gospel Messenger for the following years:

1848.	1850.
Amount overpaid for Vol. XXV. after paying \$17 60, due for 1847	Amount brought forward for Vol. XXVII. \$15 00
\$3 40	Mrs. B. H. Rutledge, - - - 3 00
1849.	Miss Kelley, - - - 3 00
Amount brought forward for Vol. XXVI. \$414 50	Plowden J. C. Weston, Georgetown, 3 00
Hen. J. J. Evans, Society Hill, \$3 00	Rev. J. D. McCullough, Bradford Springs, - - - 3 00
Dr. H. R. Frost, - - - 3 00	Rev. W. B. W. Howe, St. John's Berkley, - - - 3 00
Mrs. E. Kohne, - - - 6 00	Rev. C. P. Gadsden, Pineville, - 3 00
Mr. Alex. Robertson, - - - 3 00	T. W. Thomas, Abbeville, - 3 00
Mr. Thos. W. Bacot, - - - 3 00	Rev. P. J. Shand, Columbia, - 3 00
Miss Mary Waties, Stateburg, - 3 00	Miss Louisa Greaser, do. - 3 00
Mrs. R. F. W. Allston, Georgetown, 3 00	Mrs. Mary Hampton, do. - 3 00
Rev. Joseph Hunter, " 3 00	Dr. Edward Sill, do. - 3 00
Rev. A. H. Converse, Stateburg, 3 00	Mrs. C. E. Percivall, do. - 3 00
Rev. J. P. Johnson, - - - 3 00	\$51 00
Rev. M. A. Curtis, Society Hill, 3 00	
Rev. E. C. Logan, - - - 3 00	
Rev. C. P. Elliott, Bradford Springs, 1 25	
\$454 75	

A Candidate for Orders

In the Protestant Episcopal Church, who is a graduate of a Northern College, and acquainted with the French language, desires a situation as Teacher in a private family, or a small School, in some one of the Southern States. The best of references given. Apply to the *Rev. John H. Parker*, Salisbury, N. C.

School of St. Philip's Parish.

This Institution having been long suspended, is now in operation, for the present, in the house in the rear of St. Stephen's Chapel, Anson-street. The Teacher, Mr. R. H. MASON, has had experience in preparing boys for College, is a graduate of the University of North Carolina, and a Candidate for Holy Orders. The visitors are the Rector and Assistant Minister of St. Philip's Church, and the Minister of St. Stephen's Chapel. Boys will be instructed in the ordinary English and Classical Studies, and efforts made to train them in Christian truth and duty. The number of Pupils is limited to twenty. Apply at the School.  Boarding can be obtained. Feb. 1850.

RELIGIOUS BOOKS.

The History, object and proper observance of the holy Season of Lent; by William Ingraham Kip, DD

The Early Conflicts of Christianity; by the same Author.

The History of the African Mission of the P. E Church; by Mrs. E. F. Hening.

The History of the Reformation in England; by the Rev. W. D. Wilson, DD.

The Whole Duty of Man, laid down in a plain and familiar way, &c.

The Devotions of Bishop Andrewes, translated from the Greek, and arranged anew.

The Churchman's Heavenly Hours, or daily approaches to God, &c.

The Dew of Heaven, or Prayers and meditations for every day of the week, &c.

The Sponsor's Gift, or the candidate for Confirmation, &c.

The Christian Year. Thoughts in verse, &c.: by the Rev. John Keble.

With several others recently published, and for sale by

A. E. MILLER, No. 5, Broad-Street.

BISHOP KEN'S PRACTICE OF DIVINE LOVE.

An exposition of the Church Catechism, to which are added, Directions for Prayer. The first American Edition is just published, with an introductory preface, by the Bishop of South-Carolina. For sale, wholesale and retail, by A. E. MILLER.

FATHER ABBOT, OR THE HOME TOURIST,

By W. Gilmore Simms, Esq., being a series of Essays, published in the Charleston Mercury; now re-printed in a small pocket volume. Price 25 cents each. For sale by January 1, 1850. A. E. MILLER.

CHARLES

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Vol. XXVII.]

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The Profits,